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THE BUDDHIST

(Organ of the Colombo Young Men's Buddhist Association)

"Sīla Paññānato Jayam"

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Editors : ANANDA GURUGE, B.A., Ph.D.

W. P. DALUWATTE.

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Y. M. B. A. AND SINHALA

In 1956, exactly forty years after the Y.M.B.A. debate of language, Ceylon saw the introduction of Sinhala as the sole official language and perhaps the organization which was most pleased with this progressive step was the Association itself. However, the Association did not wish to change the medium of business immediately in view of the fact that the fundamental aim of the founders was to inaugurate a Buddhist Society for the benefit of English-speaking young men. As long as there is a class of people, who due to no fault of theirs, had received no education in their mother-tongue and had thereby become dependent on English as their only linguistic equipment, it will be obligatory to cater for their needs specially in the religious sphere. The reason why the Y.M.B.A. had to lay emphasis on English was that these English-speaking young men, educated mostly in Christian Missionary Schools, had to be drawn into Buddhist work and that they had to be provided with adequate facilities to study the tenets of their religion. Yet, the Y.M.B.A., at no time, neglected their duty towards the Sinhala-speaking Buddhists. The weekly Bana has been in Sinhala. The Dhamma Examinations conducted throughout the Island have been in Sinhala. Two Branches have been concentrating on Sinhala Literature and Drama. A Journal for the benefit of Dhamma Schools is published in Sinhala.

At the Annual General Meeting held in February this year, it was unanimously decided that the administrative work of the Y.M.B.A. should be in Sinhala. Accordingly all meetings are conducted in Sinhala and minutes are written in that language. It is really encouraging to observe how our members, who had had very little knowledge of the language, are making a sincere effort to contribute towards the successful change in the medium of business.

To fall in line with the linguistic policy of the country and the Association, we have decided that "The Buddhist" should have a Sinhala Section. It is our hope that our readers, who may be more conversant with their Sinhala, will thereby get an opportunity to contribute articles to it. It is, however, not proposed to make this an entirely Sinhala publication because it serves the needs of those who are still unable to study their religion in Sinhala and because it has a wide reading public in foreign countries.

We consider this change as another step in the right direction. The Y.M.B.A. will thus be able to serve a wider group of people. We call upon our members to help us in achieving our primary object of spreading to every nook and corner of this Island the lofty ideals of the Association.

THE Y.M.B.A. has succeeded in creating a lasting impression in the minds of the people of Ceylon because of its keen awareness of the needs and problems of the country and because of its ready response to them. As far back as 1916, when the Sinhalese, as a nation, had not begun to think of its linguistic problems, the Literary Club of the Association passed the motion :

> *" That the Vernaculars should be the media of instruction in non-language subjects."*

It took several decades for this concept of national media of instruction to become the educational policy of the country.

AN OUTLINE OF BUDDHISM

By Ven. NARADA MAHA THERA

Here is Bodhi Leaf No. 1, published by The BUDDHIST PUBLICATION SOCIETY, Forest Hermitage, Kandy, (Ceylon), for promoting the knowledge and practice of the Buddha's Way to Enlightenment (Bodhi). Free copies are available from the publishers.

ON the full moon day of May, in the year 623 B.C., there was born at Kapilavatthu, on the borders of Nepal, a Sakyan Prince named Siddhattha Gotama, who was destined to be the greatest teacher in the world.

At sixteen he married and had a son named Rahula. For thirteen years after his happy marriage he led a luxurious life, but his contemplative nature and boundless compassion did not permit him to enjoy the fleeting material pleasures of a Royal household. He knew no woe, but he felt deep pity for sorrowing humanity. Amidst comfort and prosperity he realized the universality of sorrow. The palace with all its worldly allurements was no longer a congenial place for the destined Buddha ; the time was ripe for him to depart. Realizing the worthlessness of sensual enjoyments highly prized by ordinary men, and the value of renunciation in which the wise seek delight, in his 29th year he renounced all wordly pleasures, and donning the simple yellow garb of an ascetic, alone, penniless, wandered forth in search of Truth and Peace.

He sought the advice of the distinguished teachers of the day, but he could not achieve his object from outside sources. The painful austerities which he practised proved absolutely futile. Circumstances compelled him to think for himself and seek within. He sought, he thought, and ultimately he realized for himself the Truth which he could not get from teachers. Illumination came ; light arose to reveal all things in their true nature.

After a superhuman struggle of six strenuous years, unaided and unguided by any supernatural agency, and solely relying on his own efforts and wisdom, he eradicated all defilements, ended the process of grasping, and realizing things as they truly are, by his own intuitive knowledge, became a Buddha—an Enlightened One in his 35th year.

As the perfect embodiment of all the virtues He preached, endowed with deep wisdom commensurate with his boundless compassion, He worked incessantly for the good and happiness of all, dominated by no personal motive, for forty-five years, and passed away in His 80th year, leaving no successor but exhorting the disciples to regard His doctrine and discipline as their teacher.

His iron will, profound wisdom, universal love, boundless compassion, selfless service, great renunciation, perfect purity, unique personal life, the exemplary methods employed to propagate the teaching, and his final success—all these factors have compelled mankind to hail the Buddha as the greatest Teacher that ever lived on earth.

The moral and philosophical system, expounded by the Buddha, is called the Dhamma and is popularly known as Buddhism.

Strictly speaking, Buddhism is not a religion, as it is not a system of faith and worship, owing any allegiance to a supernatural God. It is a course that guides a disciple through pure living and pure thinking to the gain of Supreme Wisdom and deliverance from all evil.

Here blind faith is dethroned and is substituted by confidence based on knowledge. Although a Buddhist seeks refuge in the Buddha as his incomparable guide and Teacher, he makes no servile surrender. A Buddhist is neither a slave to a book nor to any individual. Without sacrificing his freedom of thought he exercises his own free will and develops his wisdom even to the extent of becoming a Buddha himself, for all are potential Buddhas. Naturally His followers quote the Buddha as their authority, but the Buddha Himself discarded all authority. Immediate realization is the sole criterion of truth in Buddhism. Its key note is rational understanding.

Though such external forms of homage as the offering of flowers and so forth are prevalent amongst Buddhists the Buddha is not worshipped as a God.

The Buddha was no doubt highly venerated in His own time, but He never arrogated to Himself divinity. He was a man, an extraordinary man. Nevertheless, it should be remarked that there was no Teacher " ever so godless as the Buddha yet none so god-like."

What the Buddha expects from His disciples is not so much obeisance as the actual observance of his teaching. " He honours me best who practises my teaching best," is His admonition.

Furthermore, prayers that " seek for objects of earthly ambition and that inflame the sense of self " are foreign to Buddhism. On the contrary great emphasis is laid on meditations that tend to self-discipline, self-control, purification and enlightenment.

In Buddhism there is no God Creator to be obeyed and feared by a Buddhist. Instead of placing an unseen almighty God over man, the Buddha has raised the worth of mankind. Buddhism teaches that man can gain salvation by self-exertion without depending on God or mediating priests. It expounds no dogmas that one must believe, no creeds that one must accept on good faith without reasoning, on superstitious rites or ceremonies in order to enter the fold, no meaningless sacrifices or penances for one's purification.

If, as Karl Marx says " Religion is the soul of soulless conditions, the heart of a heartless world, the opium of the people," then Buddhism certainly is not such a religion.

If by religion is meant a system of deliverance from the ills of life, then Buddhism is the religion of religions.

The foundations of Buddhism are the Four Noble Truths which are associated with the so-called being. The Buddha states : " In this very fathom long body, along with its perceptions and thoughts, do I proclaim the world, the origin of the world, the cessation of the world, and the Path leading to the cessation of the world." This interesting passage refers to the Four Noble Truths which the Buddha Himself discovered by His own intuitive knowledge. Whether Buddhas arise or not they exist, and it is a Buddha that reveals them to the deluded world. For the knowledge of these truths which do not and cannot change with time, the Buddha was not indebted to any one as He Himself said they were unheard of before. Hence there is no justification for the statement that Buddhism is a natural outgrowth of Hinduism, although it is true that there are some fundamental doctrines common to both systems ; and that is so because those doctrines are in accordance with Eternal Truth, or Dhamma.

The First Truth deals with Dukkha, which, for need of a better English equivalent, is rendered by suffering or sorrow. All life, to one who sees deep, is suffering.

All are subject to birth, and consequently to decay, disease, and death. No one is exempt from these four inevitable causes of suffering. Impeded wish is also suffering. In brief this body itself is a cause of suffering.

The First Truth of suffering which is concerned with the constituents of this so-called being and the different phases of life, is to be carefully analysed, scrutinized, and examined. This examination leads to a proper understanding of oneself as one really is.

The cause of this suffering is Craving or Attachment which is the Second Noble Truth. This craving is a powerful invisible mental force latent in us all and is the cause of all divergent, multifarious phenomena and noumena. This truth indirectly deals with the past, present, and future births.

Right understanding of the First Truth leads to the eradication of this craving, the Second Truth which deals with the mental attitude of the ordinary man towards the external objects of sense.

This craving, gross or subtle, which leads to repeat births and deaths and which is the cause of all the ills of life, is such a potential force that one has to summon eight equally powerful forces (Eightfold Path) to overcome this one single foe.

The Third Noble Truth is the complete cessation of suffering which is achieved by the total eradication of all forms of craving. It is Nibbana, the summum bonum of Buddhism, which can be attained, if the seeker fits himself for it, in this life itself. This Third Truth, though dependent on oneself, is beyond logical reasoning and is supramundane unlike the first two which are mundane. It is purely a realization—a Dhamma to be comprehended by the mental eye by complete renunciation, not merely by renouncing external objects but actually by renouncing internal attachment to the external world. It should be noted that the mere cessation of suffering or the mere destruction of craving is not Nibbana. If so, it would be tantamount to annihilation. Nibbana is a positive, unconditioned state. In Nibbana nothing is annihilated because Buddhism denies the existence of a permanent soul or Atma. Referring to Nibbana the Buddha states : " There is an unborn, unoriginated, unmade and non-conditioned. If there were not this unborn, unoriginated, unmade, and non-conditioned, an escape to one who is born, originated, made, and conditioned, would not be possible here."

This Third Truth has to be realized by developing the Noble Eightfold Path which is the Fourth Noble Truth. This is the Via Media—Golden Mean—(Majjhima Patipada). It consists of right understanding, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. These are the powerful moral mental forces that are summoned to attack one latent evil force—craving. This Middle Path, which constitutes Morality, Concentration and Insight, is embodied in the following beautiful little verse :—

To cease from all evil,
To do what is good,
To cleanse one's mind ;
This is the advice of all the Buddhas.

The first three Truths deal with the philosophy of the Buddha's Teaching, and the fourth with the practice in accordance with that philosophy.

Buddhism as such is neither an ordinary philosophy which deals with theorisings irrelevant to one's Deliverance from suffering and death, nor an ordinary moral system which, though essential, is only the A.B.C. of Buddhism. The Buddha-Dhamma is a moral and philosophical system which is founded on the bedrock of facts that can be tested and verified by personal experience. Buddhism is, therefore, rational and practical, devoid of esoteric doctrines, coercion, persecution, or fanaticism. To its unique credit it should be said that during its peaceful march of 2500 years no drop of blood was shed in the name of the Buddha, and no conversion has ever been made either by force or by any repulsive method.

Buddhism is saturated with this spirit of complete tolerance which is extended to men, women, and all living beings.

It was the Buddha, who for the first time in the known history of the world, attempted to abolish slavery. It was He who vehemently protested against the evils of the caste-system that blocked the progress of mankind, and advocated equal opportunities for all. Irrespective of caste, colour, or rank, He established for both deserving men and women a celibate Order which was " democratic in constitution and communistic in distribution." It was the Buddha who brought women to the realization of their importance to society. It was also the Buddha who banned the sacrifice of unfortunate animals and admonished His followers to extend their Metta or loving-kindness to all living beings. It is only this Buddhist Metta that can break down all the barriers which promote separatism. To a Buddhist there is no far or near, no enemy or foreigner, no renegade or untouchable since universal love, realized through understanding, establishes the brotherhood of all living beings. A real Buddhist is a citizen of the world.

Buddhism is therefore unique mainly because of rationality, practicability, efficacy, and universality. It is the noblest of all unifying influences and the only lever that can uplift the world to deliverance from suffering.

In addition to the Four Noble Truths, the quintessence of Buddhism, the evidentially verifiable doctrines of Kamm and Rebirth form two inter-related, fundamental tenets of Buddhism. These two beliefs were prevalent in India before the advent of the Buddha but it was He who explained and formulated them in the completeness we have them today.

Kamma is the law of moral causation.

In its ultimate sense Kamma means moral and immoral volition (kusala akusala cetana). It embraces both past and present action. Hence, in one sense, we are the result of what we were ; we will be the result of what we are. In another sense, it should be added, we are not totally the result of what we were ; we will not absolutely be the result of what we are. The present, no doubt, is the offspring of the past and is the parent of the future, but the present is not always a true index of either the past or the future, so intricate is the law of Kamma. As we sow, we reap in this life or in a future birth. What we reap today is what we have sown either in the past or in the present.

Kamma is a law in itself which operates in its own field without the intervention of any external, independent ruling agency. This law of Kamma explains the problem of suffering, the mystery of fate and predestination of other religions, infant prodigies, and above all the inequality of mankind.

Rebirth is the corollary of Kamma. The Bodhisatta ideal and the correlative doctrine of freedom to attain utter perfection are based on this belief in rebirth. It is Kamma that conditions rebirth. Past Kamma conditions the present birth, and present Kamma in combination with past Kamma conditions the future. The actuality of the present needs no proof as it is self-evident. That of the past is based on memory and report, and that of the future on forethought and inference.

The Buddhist doctrine of rebirth should be differentiated from the theory of reincarnation and transmigration of other systems, because Buddhism denies the existence of a transmigrating permanent soul, created by God, or emanating from a Paramatma.

Buddhism resolves the living being into mind and matter which are in a state of constant flux. The whole " process " of these mental and physical phenomena which are constantly becoming and passing away, is at times, in conventional terms, called a self or Atta by the Buddha ; but it is a process and not an identity that is thus termed.

Buddhism does not deny the existence of an apparent personality. It denies an ultimate identical being or a permanent entity, but it does not deny a continuity in process. The Buddhist philosophical term for an individual is santati,—that is, flux or continuity. This uninterrupted flux or continuity of mental and physical phenomena, conditioned by Kamma, having no perceptible source in the beginningless past nor an end to its continuation in the future except by the Noble Eightfold Path, is the Buddhist substitute for the permanent ego or eternal soul in other religious systems.

As T. H. Huxley states " Buddhism is a system which knows no God in the Western sense, which denies a soul to man, which counts the belief in immortality a blunder, which refuses any efficacy to prayer and sacrifice, which bids men look to nothing but their own efforts for salvation, which in its original purity knew nothing of vows of obedience and never sought the aid of the secular arm : yet spread over a considerable moiety of the world with marvellous rapidity—and is still the dominant creed of a large fraction of mankind."

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WE LIVE IN A WORLD OF BEAUTY AND ADVENTURE

A Message to Children

By JAWAHARLAL NEHRU

I LIKE being with children and talking to them and, even more, playing with them. For a moment I forget that I am terribly old and that it is a very long time ago since I was a child. But when I sit down to write to you, I cannot forget my age and the distance that separates you from me.

Old people have a habit of delivering sermons and good advice to the young. I remember that I disliked this very much long, long ago when I was a boy. So I suppose you do not like it very much either.

Grownups have also a habit of appearing to be very wise, even though very few of them possess much wisdom. I have not quite made up my mind yet whether I am wise or not. Sometimes, listening to others, I feel I must be very wise and brilliant and important. Then, looking at myself, I begin to doubt this. In any event, people who are wise do not talk about their wisdom and do not behave as if they were very superior persons.

THE BEAUTIFUL WORLD

So I must not give you a string of good advice as to what you should do and what you should not do. I suppose you have enough of this from your teachers and others. Nor must I presume to be a superior person.

What, then, shall I write about ? If you were with me, I would love to talk to you about this beautiful world of ours, about flowers and trees and birds and a..imals and stars and mountains and glaciers and all the other wonderful things that surround us in this world. We have all this beauty around us and yet we, who are grownups, often forget about it and lose ourselves in our offices and imagine that we are doing very important work.

I hope you will be more sensible and open your eyes and ears to this beauty and life that surround you. Can you recognize the flowers by their names and the birds by their singing ? How easy it is to make friends with them and with everything in nature, if you go to them affectionately and with friendship.

GREAT FAIRY TALE

You must have read many fairy tales and stories of long ago. But the world itself is the greatest fairy tale and story of adventure that has ever been written. Only we must have eyes to see and ears to hear and a mind that opens out to the life and beauty of the world.

Grownups have a strange way of putting themselves in compartments and groups. They build up barriers and then they think that those outside their particular barrier are strangers whom they must dislike. There are barriers of religion, of caste, of color, of party, of nation, of province, of language, of custom and of wealth and poverty. Thus they live in prisons of their own making.

I have recently been to the United States of America, to Canada and to England. It was a long journey, right on the other side of the world. I found the children there very much like the children here and so I easily made friends with them and, whenever I had the chance, I played with them a little. That was much more interesting than many of my talks with the grownups who imagine they are very different and deliberately make themselves so.

ALL CHILDREN ALIKE

So when we think of the many other countries in the world we must remember that eyerywhere there are children like you going to school and play, sometimes quarrelling but always making friends again. You can read about these countries in your books and when you grow up, many of you will visit them. Go there as friends and you will find friends to greet you.

You know that we had a very great man among us in India. He was called Mahatma Gandhi. But we used to call him affectionately Bapuji. He was very wise but he did not show off his wisdom. He was simple and childlike in many ways and he loved children. He was a friend of everybody, and everybody, peasant or worker, poor man or rich man, came to him and found a friendly welcome.

He was a friend not only to all the people of India but also to all the people in the rest of the world. He taught us not to hate anybody, not to quarrel but to play with one another and to co-operate in the service of our country. He taught us also not to be afraid of anything and to face the world cheerfully and with laughter.

As I write I think of the vast army of children all over the world, outwardly different in many ways, speaking different languages, wearing different kinds of clothes and yet so very like one another. If you bring them together, they play or quarrel. But even their quarreling is some kind of play.

WISER THAN ELDERS

They do not think of difficulties among themselves, differences of class or caste or color or status. They are wiser than their fathers and mothers. As they grow up, unfortunately, their natural wisdom is often eclipsed by the teaching and behaviour of their elders.

At school they learn many things which are no doubt useful but they gradually forget that the essential thing is to be human and kind and playful and to make life richer for ourselves and others.

We live in a wonderful world that is full of beauty and charm and adventure. There is no end to the adventures that we can have if only we seek them with our eyes open. So many people seem to go about their life's business with their eyes shut. Indeed, they object to other people keeping their eyes open. Unable to play themselves, they dislike the play of others.

A FRIENDLY WAY

If we meet other people in a friendly way, they also become friendly. But if we are afraid of them or if we show our dislike to them, then they behave in the same manner.

These are simple truths which the world has known for ages. But even so, the world forgets and the people of one country hate and fear the people of another country ; and because they are afraid, they are sometimes foolish enough to fight each other.

Children should be wiser. At any rate, I hope the children who read this will be more sensible.

Crossroads of Asia

NARA—ANCIENT CAPITAL OF JAPAN

NARA, situated in the heartland of Japan in the Country of Yamato, was the national capital of Japan from 701 to 784 A.D., and played an important part in history as the cradle of Japan's arts, crafts, literature and industries.

At the height of its glory, Nara, with its magnificent palaces, temples and mansions, covered a much more extensive area than Nara City does today. Fires have destroyed many of these buldings, and time has taken its due. However, some of the structures, together with the treasures they ouse have survived and today stand almost as they were originally. Among these is the *Shoshoin*, or Imperial Store House, the oldest surviving wooden structure in the world. It was built in 756 A.D.

The greatest figure in Naras' history was Shotoku Taishi (572-621), second son of the Emperor Yomei. It was he who promulgated a code of laws in 17 chapters, borrowed from China (604); published two historical works; and gave great support to Buddhism. The Prince also built many of the temples in Nara, and at the time of his death there were 46 Buddhist temples in Japan.

No visitor to Nara can fail to feel that he walks with history. All about him are reminders of the ancient capital's great past. Throughout the year, one festival or another is being held at the various temples and shrines. Each one—from the firing of the grass on Wakakusayama Hill in January to the *On* Matsuri in December—has a bearing on the history that was made in Nara.

BUDDHA SASANA COMMISSION QUESTIONNAIRE

(Report of the Sub-Committee which will be considered by the Board of Management)

SECTION 1—THE ORDER OF MONKS

A. 1. In the context of present social conditions what suggestions can you make to prevent youths without the necessary training from entering the Sangha ?

This question has been answered in the abridged version of the report of the Buddhist Committee of Inquiry at Page 119. We agree with the recommendations made therein.

2. Is the registration of monks essential ? If so, how should it be effectively done ?

We are of opinion that every Bhikkhu should be registered with the proposed Buddha Sasana Council.

3. As a result of the various social, political and economic changes that have taken place in the country, what are the difficulties that a monk has to face today in living in accordance with the Vinaya rules ?

(*a*) What are the steps that should be taken to overcome these difficulties ?

This is a subject that should be examined by monks learned in the Vinaya. Modification in the Vinaya Rules decided upon by learned monks should be permitted bearing in mind that society has changed a great deal since the Vinaya Rules were promulgated.

4. In what social services can a monk be permitted to engage himself without transgressing the rules of his Order ?

A monk may be permitted to engage himself in such social activities as poor relief, relief of the distitute, education, conducting of orphanages and school for the deaf and blind.

5. Is a special organisation necessary to look after the interests of monks who have to undergo difficulties due to a variety of reasons as lack of assistance from Dayakas, old age, sickness, etc. ?

(*a*) How should such an organisation be set up ?

We are of opinion that no organisation is necessary to look after the interest of monks who have to undergo difficulties in the circumstances mentioned. It is only the monks who have lost confidence of the Dayakas, who will not be looked after in times of sickness and in old age. We think this is an exception which cannot be provided for.

6. Do monks today experience any special difficulties in training their Dayakas to lead a religious life ?

(*a*) What are they ?

(*b*) What steps do you suggest to remove them ?

We are not aware of any special difficulties that the monks have in training their Dayakas. It must, however, be recognised that as laymen get an education which is more comprehensive than the education given to the monks. It is natural for them to question the conduct of monks and have sometimes refrained from showing respect to monks who do not conduct themselves properly.

7. Should Government provide facilities for monks in such institutions as hospitals, the Railway, etc. ?

Yes. In hospitals special wards should be opened for the use of monks. The facilities afforded at present in hospitals to monks are very inadequate. In Railways and buses special seats should be provided for monks.

B. 1. What action should be taken regarding monks who reside in unsuitable places ?

Buddha Sasana Council should maintain a register of approved places of residence for Buddhist Monks.

2. What are your proposals to deal with the problem of monks making direct appeals to the public and to individuals for money ?

We have no suggestions to make. The support each monk gets for direct appeals to the public and to individuals will depend on his good conduct as well as the relationship he has to the laymen.

3. What action should be taken concerning monks who engage themselves in pursuits to earn money ?

We recommend that no action should be taken. The monks who engage themselves in pursuits to earn money are an exception and not the rule. No action should be taken in respect of matters that do not affect the large majority of monks.

4. What suggestions can you make to prevent those not ordained as monks according to the Vinaya rules from going about the Country in the guise of monks ?

Here again we think that no action need be taken ; it is only a very small number of individuals who go about the country disguised as monks.

SECTION 2—EDUCATION OF MONKS

1. What proposals can you make to raise the present educational standard of monks ?

The move to grant university status to Pirivenas will meet the situation.

2. What proposals can you make to help monks who are at present unable to get a suitable education ?

More Pirivenas should be opened up on a district basis. Dayaks Sabhas of each temple should look after the education of monks.

3. What proposals can you make to raise the standard of Pirivena Education ?

Please see our answer to question 1 of this section.

4. What facilities can be provided to help monks who have completed their Pirivena education to obtain the necessary training for Missionary work in Ceylon or abroad ?

Special training centres should be established for those desiring to engage themselves in Missionary work.

SECTION 3—EDUCATION OF THE LAITY

1. Is the manner in which Buddhist children are educated today in accordance with the present educational system a hindrance to the raising of the Buddha Sasana to its rightful place ? If so, what, in your opinion, are the necessary reforms ?

Yes. We agree with the findings of the Buddhist Committee of Inquiry. A large proportion of Buddhist children attending Christian schools do not get instruction in Buddhism. All schools should be state-owned.

SECTION 4—TEMPLES

1. What procedure should be followed establishing new temples ?

No new temples should be opened without the sanction of the proposed Buddha Sasana Council. But, we think that the *de facto* existence of the Nikaya division must be recognised though not encouraged. We suggest that the Sasana Council in deciding the question as regards the opening of a new vihara, should be guided by the head of the Nikaya. To prevent conflicts, individuals should be prohibited from opening up new temples.

2. Should a uniform procedure be followed in appointing Viharadipatis ?

(*a*) If so, what do you suggest ?

Power to appoint Viharadipatis should be given to the Sangha Sabha and not to individuals.

3. How should Dayaka Sabhas be established for temples ?

(*a*) Should every temple keep a Register of its Dayakas ?

Each temple should have a register of its Dayakas. A Dayaka should have the right to be on the register of more than one temple. Suitable rules pertaining to such matters should be provided for entering the name of a Dayaka in the register.

SECTION 5—ECCLESIASTICAL COURTS

1. What steps should be taken to prevent monks from going to Courts of Law ?

Ecclesiastical tribunals should be set up for the different provinces to inquire into disputes among monks.

2. Should the system of Ecclesiastical Courts be one for the whole of Ceylon or one for each Nikaya ?

(*a*) How should they be constituted ?

(*b*) With what powers should they be vested ?

Because of the existence of Nikayas, at the start, in order to make the system workable, separate tribunals should be established for each Nikaya. These tribunals should be given the power to have their decrees executed as the decree of Civil Courts.

3. Should their be a Lower Court and a Court of Appeal on the pattern of the District Courts and Supreme Courts ?

Yes. Powers should be given to the higher court to state a case on important points of fact or law to the Civil Division of the Supreme Court.

4. What is the nature of the powers that Government should delegate to these Ecclesiastical Courts ?

All powers necessary to effectively carry out the functions now being performed by other Courts should be given to Ecclesiastical Court.

SECTION 6—BUDDHIST TEMPORALITIES

1. Are all properties that were gifted to temples from ancient times still in their possession ?

(*a*) Do these temples receive the full income from these properties ?

No.

2. What extent of land belonging to your temple has been appropriated either by Government or individuals during the days of foreign rule in this country ?

(*a*) Are the temples losing their lands in the present day ?

(*b*) If so, in what manner ?

We are not in a position to answer this question.

3. What difficulties are experienced in getting the full benefits of the lands that are still left ?

Absence of safe custody, proper control and proper management prevents the temples getting full benefits of the lands that are left.

4. What suggestions can you make to raise income by the development or under-developed temple and Devala lands ?

We suggest the creation of Incorporated Central Funds for each one of the recognised Nikayas. As there are separate Nikaya divisions which have to be recognised, separate funds will have to be instituted for each Nikaya. The funds should be controlled and administered by a Committee of Laymen who would be the incorporated trustees of that fund. The trustees will act on the advice of an advisory body of Bhikkhus from that particular Nikaya.

5. What hardships are experienced due to the operation of the Buddhist Temporalities Ordinance ?

This Ordinance has led to the isolation of each temple into a separate unit whereas we feel that if the resources of all the temples of a particular Nikaya are brought into one incorporated fund, the resulting advantages will be very great indeed.

6. What suggestions not coming within the Buddhist Temporalities Ordinance can you make for the development of temple property ?

See our answers to questions 4 and 5 of this Section.

7. Are there any hardships that Viharadipatis have to experience due to the Advisory Boards appointed under the provisions of the Buddhist Temporalities Ordinance now in operation ?

(*a*) If so, what are they ?

We are unable to answer this question.

8. What suggestions can you make for a more efficient administration of temple and Devala lands ?

Please see our answer to question 4 and 5 of this Section.

Section 7—Devale Lands : We are not familiar with the problems mentioned in this Section and are therefore unable to answer any of these questions.

SECTION 8—MISCELLANEOUS

1. What prerogatives of the Buddhist monarchs of Ceylon as regards the Buddha Sasana, devolved on the British Government and its successos by Article 5 of the Kandyan Convention of 1815 and otherwise ?

(*a*) What of these prerogatives are not being exercised today ?

(*b*) To what extent has the Buddhist Community suffered in consequence of these prerogatives not being exercised ?

These matters are dealt with at length in the Report of the Buddhist Committee of Inquiry with whose finding we are in agreement.

2. Has any harm been done to the rights of Buddhists by Section 29 of the Ceylon Constitution and Independence Order-in-Council of 1947 ?

(*a*) If so, what action should be taken ?

Please see our answer to question 1 of this Section.

3. What proposals can you make to re-establish the temple school system which was the national system of education up to the British times ?

Where secular schools are not available, steps should be taken to establish primary schools in temples. These schools may be extended to cover secondary school education also. The monks should be trained to give instructions in the wider curriculum of studies that are now covered in the secular schools. Lay teachers should be provided for the temple schools for such subjects like science and mathematics.

4. Are you aware of any Buddhist areas where there are no Buddhist temples ? Give particulars.

We are not aware.

5. Are you aware of any organizations appearing in the name of Buddhism which are yet hostile to the Buddha Sasana ?

(*a*) If you are aware of any, what are your suggestions to rid the Buddha Sasana of such ?

We are not aware of any organisations worth taking notice of. We cannot recommend any legal provision being made to prevent or retard so called heretics. We rather feel that the pure Dhamma and its followers must depend on their own intrinsic merits to meet any activities of heretics.

6. Have you come across books misrepresenting Buddhism but which have been published for use in Buddhist schools and by the public ?

No.

7. Should the establishment of Buddhist Societies be under a system of control ?

Yes. The societies and their office bearers should be registered with the Buddha Sasana Council.

(*a*) Should money collection for various purposes be brought under control ?

Yes.

8. Are arrangements for social service work approved, assisted or established by the State a hindrance to the progress of the Buddha Sasana ?

(*a*) If so, what reforms do you suggest ?

Yes. At present they are a hindrance because the workers are apparently drawn from the ranks of non-Buddhists. The State should control the activities of the societies to prevent them from using social service as a means for proselytisation.

9. Do Buddhists experience any handicaps because of their religion in obtaining employment in Government service or in private institutions ?

(*a*) If so, what factors are they due to ?

Yes. Organisations like " Catholic Action " interfere in *appointments* to the *detriment of Buddhists*. The State should ensure the appointment of impartial appointment Committees.

10. Are Buddhists deprived of any privileges by reason of their religion under the provisions of Ordinances dealing with personal rights like the registration of births, deaths and marriages ?

11. Do non-Buddhist laymen and clergy enjoy any privileges which Buddhist laymen and monks are not entitled to ?

These matters are dealt with in the Report of the Buddhist Committee of Inquiry.

12. What guidance helpful for the progress of the Buddha Sasana can be obtained from ancient documents as Katikavat Sannas, etc. ?

We are not familiar with these documents.

SECTION 9—GENERAL OBSERVATIONS

1. Are there any other views and proposals which you consider necessary for the progress of the Buddha Sasana ?

SECTION 10—ESTABLISHMENT OF A BUDDHA SASANA COUNCIL

1. How should the Buddha Sasana Council be constituted ?

2. What help and assistance could be obtained from the Buddha Sasana Councils established in foreign Buddhist countries ?

3. What should be the powers and functions of the Buddha Sasana Council ? Enumerate them.

We are not in a position to answer these questions.

N. J. V. COORAY,
E. S. AMERASINGHE,
L. PIYASENA,
W. P. DALUWATTE.

A BUDDHIST (SINHALESE STYLE) CEREMONY

DARTMOUTH, S. DEVON, ENGLAND

RECENTLY in Dartmouth, a small house came into the market and was purchased by Mr. Upali E. Ramage, known to many in Ceylon as the Samanero Upali of Salgala, circa 1935/40 and who, chiefly for reasons of health returned to England in 1949.

Finding his parents' home too large and the locality having changed and deteriorated as a residential place, he was able to persuade his elderly mother to come down to the quiet and pleasant town of Dartmouth in 1955, where, for two years they resided in Furnished Rooms, until, late in 1957, a suitable small residence known as No. 5, Anzac Street, was obtainable.

This Freehold of a ground-floor, let off by Mr. Ramage as a Cafe, and two upper floors with a large roof room later to become a " Guest Room " was built about the year 1783 or earlier. It is a house of good feeling and has a history of happy associations, but, nevertheless, it seemed good that a " House Entry Ceremony " should take place before Mr. Ramage and his mother (Mrs. E. M. Boedekr, *nee* Ramage) came into residence.

And so, with the advice of the Ven. H. Saddhatissa Thera of Ceylon and presently residing at the Buddhist Vihara in London, a small Ceremony was devised.

First, in London, Dāna was given to the Ven. H. Saddhatissa and other Bhikkhus from Asia then in residence at No. 10, Ovington Gardens, and then, on Sunday, 17th November, Messrs. (Cadets) J. Jayasuriya of Godigamuwa, B. Y. C. Lekamvasam of Kalubovila side and P. M. Thambugala of Kandy joined Mr. Ramage at No. 5, Anzac Street; where, in the 14′ 0″ by 12′ 0″ lounge on the first floor a shrine had been erected, before which a carpet and mats had been arranged. The Buddha-rupa and its shrine appeared photographed in Colombo Journals, some may remember, as long ago as 1934.

Then, after light, flowers and incense had been offered, suitable Pirith Suttas were chanted and then Pirith Nul from Ceylon and supplied by the Ven. Saddhatissa was planted and sealed into the foundation corners of the building, and then, going from room to room from groundfloor to attic in roof, Conconsecrated-by-Pirith-in-Ceylon Water was sprinkled.

This little ceremony was concluded by some more chanting before the shrine, after which, Mr. Ramage and his guests retired to another room for suitable refreshments.

Mr. Ramage and his mother came into residence on the 22nd November, 1957, the day after moving from their temporary residence at 23, Southtown.

In closing, it may be said that Mr. Ramage and Mrs. Boedeker would be always happy to welcome any Y.M.B.A. Member who, happening to be in England, should be able to come down to Devon for a day or so.

BOOK REVIEWS

The Wheel—A series of Buddhist Publications.

BUDDHIST Publication Society, Forest Hermitage, Kandy has been set up with the object of publishing Buddhist pamphlets and leaflets and distributing them to all those interested in the Buddha's Teaching of Deliverance.

The Wheel, their blurb states, is a series of booklets, which will gradually cover all important aspects of Buddhism, and also include basic Buddhist texts (Suttas) with explanations, youth literature, essays on Buddhist culture and history etc. The first two booklets in this series have been already published; they are :—

(1) *The Seven Factors of Enlightenment* (*Satta Bojjhanga*) by Venerable Piyadassi Thera—a double number priced cents fifty—is an interesting as well as authoritative exposition of what forms the crux of the Buddhist system of ethics.

(2) *Vedanta and Buddhism* (cts. 25).—Professor Helmuth Von Glasenapp of the University of Trebingen, Germany, is an excellent treatise on the Anatta doctrine and helps the reader to understand the fundamental difference between the two philosophical systems as well as the uniqueness of the Buddha's teachings.

Bodhi Leaves.—This Society, also, publishes a series of smaller tracts for free distributions. The first among these tracts, called the Bodhi Leaves, is an informative essay by Venerable Narada Maha Thera under the caption, " An Outline of Buddhism." (Reprinted in this issue).

There is no doubt that these publications will serve a very useful purpose, not only in introducing Buddhism to the foreigners but also in providing us in Ceylon the fundamental teachings of the Buddha in a readable and simple form. The venture deserves the unstinted assistance of all Buddhists in the Island.—*Ed.*

කැලේ වෙසෙන භික්ෂූහු

(වපිරාරාමවාසි කපුගම සුමනවංස හිමිපාණන් විසිනි)

පෙර, හෙළදිවැ **ග්‍රාමවාසි – අරඤ්ඤවාසි** සහ දෙ-පිරිසක් වූහ. ග්‍රාමවාසිහු උගත් කම් ලැබ, මහජනයාට අර්ථයෙන් ධර්මයෙන් අනුශාසනා කළහ. අරඤ්ඤවාසිහු ද උගත් කමෙන් අඩු නො වූහ. පොත් පත් රචනා කළවුන් අතරත් අරඤ්ඤවාසිහු මුල් තැන ගත්හ. **ඔහු භාවනායෝගී ද** වූහ. නියම විවේකයෙන් කටයුතු කරන්නට මහ සැලසුන හෙයින්, හොඳට මහණදම් පුරන්නට හැකියාව ද ලැබුණේය. උගත්කමේ දැනුම තර කර වන්ටත් ඒ මහ මැ, උදව් විය. එහෙයින් අරඤ්ඤවාසිහු දැන උගත් බහුශ්‍රැත ගුණවත්, සිල්වත් හිමිවරු වූහ. ඔවුන් ගේ ගුණදහම් වගාවෙන් වූ සේවාව රටටත්, ජාතියටත්, ආගමටත් නො නැසෙන මහඟු ආදර්ශයක් මෙන් මැ, පටු නො වන සේවාවෙක් වී ය.

පෙර, **ග්‍රන්ථ ධුරය – විදර්ශනා ධුරය** යන දෙනමින් ව්‍යවහාරයට ආයේ මේ **ආයතන දෙක** මැ ය.

අරඤ්ඤවාසීන් පිළිපැදිය යුතු දැනගත යුතු සිරිත් විරිත් බොහෝ ය. එයින් මෙහි පළවන්නේ අරඤ්ඤවාසීන් පිළිපැදිය යුතු ධර්ම කොටස් සතළොසෙකි. පොදු වශයෙන් කාහටත් මෙය ප්‍රයෝජනවත් වන හෙයින් ඒ උතුම් **ධර්මාවවාදය** මෙසේ පළ වේ.

බුදුරජුන් රජගහ නුවර, වේළුවනාරාමයේ වැඩ වෙසෙන සමයෙහි ප්‍රත්‍යය ගැන අපේක්ෂා ඇති, ඕලාරික ආචාර සමාචාර ඇති, කැලයෙහි වෙසෙන **ගොලිසානි** නමින් ප්‍රකට වූ භික්ෂු නමක් ඇත්බැ, සැරියුත් මහ තෙරණුවෝ මෙසේ භික්ෂූන් ඇමතූහ.

1 ඇවැත්නි, සඬසයාට අයත්, සහ මැද හැසිරෙන, ආරඤ්ඤක භික්ෂුව විසින් සමාන බඹසර ඇති, මහ සඟුන් කෙරෙහි ගෞරව කළ යුතු ය. යටත් පහත්, සුවව කීකරු ඇත්තකු විය යුතු.

ඉදින් ඇවැත්නි, සඟනට අයත්, සංඝයා අතර හැසිරෙන, ආරඤ්ඤක භික්ෂුව විසින් මහ සඟනට අගරු කරන යටත් පහත් ගති පැවතුම් නැති තැනැත්තෙක් වෙයි ද, ඔහු ගැන මෙසේ කථා කෙරෙති: ''මේ ආයුෂ්මත්තෙම සමාන බඹසර ඇත්තවුන් කෙරෙහි ගෞරව නැත්තේ ද, යටත් පහත් ගති පැවතුම් නැත්තේ ද වෙයි. ඔහු හෙංඩුව නොතකන වල් අලින් මෙන් හිතුවක්කාර වැ, =සේරිවාරී වැ, වනයෙහි විසීමෙන් කවර වැඩෙක් වේ ද යි කියන්නෝ ද වෙති. එහෙයින් ආරඤ්ඤක භික්ෂුව විසින්, මහ සඟනට ගෞරව කරන්නකු යටත් පහත් ඇත්තකු බුහුමන් කරන්නකු විය යුතු ය.

2 කැලයෙහි වසන භික්ෂුව විසින් ''මහ තෙරුන් අතර, එකට හැපී හැපී වාඩි නොවන්නෙමි. දහර (නවක) භික්ෂූන් අසුනෙන් නැගිට්ටවා, වාඩි නොවන්නෙමි''යි අසුන් පිළිබඳ දන්නකු (ආසනකුසලෙන) විය යුතු.

3 කැලයෙහි වසන භික්ෂුව විසින් උදෙන්ම (පිඬුසිහා) ගමට නො පිවිසිය යුතු. දවල් වී ගමෙන් පිට වී නො යා යුතු.

4 කැලේ වසන භික්ෂුව විසින් උදේ හවස ගෙවල් ගානේ නො ඇවිදිය යුතු. කවර භික්ෂුවකට වුවත් මෙය නො ගැළපේ.

5 නො සන්සුන් දළදඬු වපල නැත්තකු විය යුතු.

6 රළු – ගොරෝසු වචන කියන්නකු විසිරී ගිය වචන (අවිකිණ්ණ වාචෙන) නැත්තකු විය යුතු.

7 සුවව කල්‍යාණ මිත්‍ර සම්පත්තිය ඇත්තකු විය යුතු.

8 ඉඳුරන් දමනය කරගත්තකු විය යුතු.

9 අහරෙහි පමණ දන ගතයුතු ය. (භොජනෙ මත්තඤ්ඤූ)

10 නිදි වළක්කා ගත යුතු. (ජාගරියං අනුයුත්තෝ)

11 පටන් ගන්නා ලද වීර්‍ය ඇත්තකු විය යුතු. (ආරද්ධ විරියෙන)

12 එළඹ සිටි සිහියෙන් යුක්ත විය යුතු. (උපට්ඨිතසතිනා)

13 සමාධි ඇත්තකු විය යුතු. (සමාහිතෙන)

14 නැණවත් විය යුතු.

15 ''ආරඤ්ඤ කෙන හා 'වුසො අභිධම්මෙ අභි විනයෙ යොගො කරණීයො. සන්තා'වුසො ආරඤ්ඤකං භික්ඛුං අභිධම්මෙ අභිවිනයෙ පඤ්හං පුච්ඡිතාරො. සචෙ ආවුසො ආරඤ්ඤකො භික්ඛු අභිධම්මෙ අභිවිනයෙ පඤ්හං පුට්ඨො න සම්පායති. තස්ස භවන්ති වත්තාරො කි මපනි'මස්සා'යස්මතො ආරඤ්ඤ කස්ස එකස්සා'රඤ්ඤේසෙරිවිහාරෙන යො අයමා ආයස්මා අභිධම්මෙ අභි විනයෙ =පෙ=යොගො කරණීයො.''

ඇවැත්නි, වනයෙහි වසන භික්ෂුව **අභිධම්** (පිටක) යෙහි ද, **විනය** (පිටක) යෙහි ද දක්ෂයකු විය යුතු. අභිධර්මය හා විනය හා, හොඳින් ඉගෙන ගත යුතු. වෙනෙහි වෙසෙන භික්ෂුවගෙන් අභිධර්මය – විනය පිළිබඳ ප්‍රශ්න අසා විසඳන්නට අපොහොනා වේද, ඇයි! මේ ආයුෂ්මතුනට අභිධර්ම – විනය ප්‍රශ්න විසඳන්නට නො හැකි? වෙනෙහි වෙසෙන මොහුගේ හුදකලා වැ, සේරිවාරී වැ, විසීමෙන් කවර වැඩෙක් දැයි කියන්නෝ ද වෙති. එහෙයින් ආරඤ්ඤක භික්ෂුව විසින් අභිධර්ම – විනය ධර්ම ඉගෙනීමෙහි දක්ෂයකු විය යුතු. හොඳ හැටි ඉගෙන දැනගත යුතු ය, යන අදහස යි.

16 ධ්‍යාන උපදවා ගැනුමට උත්සාහ කළ යුතු.

17 උතුරු මිනිස් දහමෙහි (ලොකොත්තර) උත්සාහ කළ යුතු. සෝවාන් ආදී මහ පල ලබාගත යුතු ය යන නිගමනය වේ.

මෙසේ බණ දෙසූ සඳ, මහ මුගලන් රහතන් වහන්සේ ආයුෂ්මත් සැරියුත් මහතෙරුන් වහන්සේට මෙසේ කීහ. ''සැරියුත් හාමුදුරුවනේ, කැලයෙහි වසන භික්ෂුව විසින් පමණක් මේ (ගුණ) ධර්ම සම්පූර්ණ කළ යුතු ද? නො එසේ නම් ගම් වැසි භික්ෂූන් වහන්සේත් මේ (ගුණ) ධර්ම පිරිය යුතු ද?''

''ආයුෂ්මතුනි, වෙනෙහි වෙසෙන භික්ෂුවත් මේ ධර්ම සම්පූර්ණ කළ යුතු යි. ගමෙහි වෙසෙන භික්ෂුව ගැන කියනුම කවරේද? කැලේ වෙසෙන භික්ෂූන්ට වඩා, ගමේ වසන භික්ෂූන් ඉතා දක්ෂ විය යුතුය''යි වදළ සේක.

(–මැදුම් සඟි – මැදිපණසැ. ගොලිස් සානි සූත්ත 2–9)

මෙහි 'අභිධම්මෙ – අභිවිනයෙ' යන දෙතන්හි අටුවාවේ මෙසේ සඳහන් වේ. **අභිධම්ම පිටකෙඒ'ව විනය පිටකෙඒ'ව**=අභිධර්ම පිටකයෙහි හා, විනය පිටකයෙහි හා දක්ෂ විය යුතු.

අන්තිම පරිච්ඡේදයෙන් අභිධර්ම දුක – තික මාතිකා සමඟ ධර්මහදය විභංගය ප්‍රගුණ කර ගැනීම වටී.

විනයෙහි යටත්පිරිසෙයින් කර්ම'කර්ම විනිශ්චය – උභය ප්‍රාතිමොක්ෂය මැනවින් දැන ගත යුතු ය. මේ ධර්ම දෙක පෙළ වශයෙන් ද, අටුවානයින් ද උගත යුතු. මැනවින් අභිධර්මය හා විනය යන දෙක ඉගෙන ගත යුතුය යනු අදහස යි. (–මැ: ස: අ: – භේවා: iii – 126)

මැදුම් සඟි **මහා ගොසිංග සූත්‍රයේ** සඳහන් වන භික්ෂූන් දෙනමකගේ **අභිධර්ම සාකච්ඡාව** හා ඒ පිළිබඳ වූ අටුවා විස්තරයත් මේ කරුණෙහි ලා බැලිය යුත්තේ ය.

මෙකලැ ඇතැම්හු අභිධර්මය අවශ්‍ය දෙයක් නොවේ ය යි කියති. මොළය මොට්ට කරන – බුද්ධිය වනසන විය ලුණු වැනි දෙයෙකි යි කියන්නෝ ද වෙති. මෙය ඔවුනට පිළිතුරෙක් වේවා!

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